

Noble Blastus:
THE ¹⁸⁹⁴
HONOR
OF A LORD
CHAMBERLAINE:
AND
OF A GOOD BED-
CHAMBERMAN:

OR
The **COURTIER** justified in
Conditions of Peace.

BEING
A Sermon preach't the 27. of March, 1631.
before Sir **LEWIS CARY**, and the Congrega-
tion at *Burford Church in Oxfordshire;*

WITH
Speciall Relation to the Coronation-day, and the
Plague and Dearth then among the people.

BY
JOHN RANDOL Bachelor in Divinitie, of
Brafen-nose Colledge in Oxford.

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ACTS. 12. 20.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the Kings Chamberlaine their friend, desired peace, because their countrey was nourished by the Kings countrey.

*And Herod was war-minded or intending warre to the Tyrians and Sidonians: but they came with one accord to him, and perswading Blastus, who was one o-
ver the Kings bed-chamber, or, of the Kings-bed-chamber, they desired peace, because their countrey was nourished by the Kings.*



*His text conteineth a designe of King Herod: a designe of warre: And usually designes of warre are in the spring, as now the season is with us: designes of warre, which pri-
vate men ought not to han-
dle, yet appertain to us all it doth to render thanks*

for having so gracious a King of peace, in whom there is no designe of warre: virtues by their contraries doe best appeare; the Kings grace by *Herods* bloody minde; the happinesse of our peace by the unhappinesse of *Herods* warre: therefore have I chosen this text to celebrate this day; a day of peace; wherein our Sovereigne Lord, a King of peace, beganne his raigne, for the good of other kingdomes aswell as of our owne; because hee is not hostilely intended against any realm: he is not, but God is: as we shall justly commemorate unto you, how God by famine hath designed a warre against us all, unlesse as the Tyrians sought peace with *Herod*, so we with God: Thus is the text suitable to remember us both of this present precious daye and of this present deare yeare: The parts are these:

1. *Herods* designe against the Tyrians: 2. The Tyrians prevention of such designe. The designe is for war; a passionate designe; he was not only angry with them of Tyre and Sidon, (as the former translations did read it) but highly displeased with them; and more, (as the last translation notes in the margin,) that *Herod* did beare an hostile mind intending warre against them: as it is in the Greek, *ὁ θυμὸς αὐτοῦ* from θυμὸς and μέγας saith *Erasmus*, a war-minded man: *plusquam iratus*, hee was more then angry; for hee did meditate a warre against them: *bellum enim meditabatur*, (saith *Lintrensis*.) he had a fighting minde, and meditated warre against them: *pugnacem gerens animum; meditans ac motiens bellum*, saith *Levinus*: yes, yes, *animo motiens bellum*:
hee

he was bent for war, saith the *Tigurine*: This is the first part: *Herods* designe against the *Tyrians* and *Sydonians*. Then the second part is their preventiō of this design by pacifying the King: wherein observe their expeditiō of redresse: they came presently to the King: and their unanimity: they came with one accord: then their prudent and respectiue dealing, by a mediator; having made *Blastus* their friend: having perswaded *Blastus*; who is described by his office, to be one of the Kings bed-chamber, or one over the Kings bed-chamber, by whose meanes they preferre their submissive request to the King himselfe for peace, by way of petition they desired peace; and lastly the cause of all; because their countrey was nourisht by the Kings countrey: there's cause enough for their desirance of peace; but his desire of warre hath no mentioned cause at all: we are to examine the conjecturall doctrines of both sides: beginning with King *Herod*, and his passionate designe for warre *in Sophocles* he was wrathfully minded to make warre against them.

Of Herod and his passion.

When iniquity runnes in a line, transgression downe a whole blood; in some generations you shall scarce finde any good of all the name: *Herod* the son of *Antipater* slew all the yonger innocents when Christ was borne; and would have murdered our Saviour too; if providence had not preven-

ted it by a saving dreame. Herod, his sonne, Tetrarch of Galilee, slew John the Baptist Mar. 6. and most despitefully used our Saviour at his death: Luke 23. and this third Herod in the text slew James the Apostle, emprisoned Peter, drew his own Train-band to execution; and now is in a quartan ague of choler and melancholy mixt with fordid blood, untill he have laid the Tyrians dishonorably at his feet. Among Ieroboams race, one yong man was found, 1 Kings 14. 13. that had pious intentions toward God: and it was but onely one: But among the Herods none.

In mariage then be carefull with what race yee interveine: *Fortes creantur fortibus*, Gracious men of gracious parents come; and cruell impes from bloody loynes: if otherwise, it is by chance: Lois was good, Eunice good, Timotheus good; S. Paul brings downe the line: Grand-parents, parents, children, all good: 2 Tim. 1. 5. Aristotle can fit yee with a contrary tale; wherein the grandfather was evill, the father evill, and the sonne evill: A plea being entred against a man for beating of his own father, he thus answers to defend himselfe; Most honourable Judges, in regard my father beate my Grandfather before he dyed; and mine owne son hath likewise beaten me, let it not seeme so heynous a crime unto your sacred eares, if I have beaten my father also; *est enim hoc generi nostro proprium*: For it is the property of all our generation to beate their fathers, sometime or other, before they die. A goodly property.

Another drawing his father by the head unto the

the utmost doore; his Father intreated him
there to rest; for so far he drew his Father, and left
him there: *Amf. lib. 9. Eccl. cap. 6.* a chapter and ex-
amples suting with these *Herods* best of any next
unto the word of God: for they were *swung* angry
men by nature; and *of swung* quickly angry by in-
heritance; and *swung* deeply, and bitterly an-
gry unto warre, and blood and death it selfe: Men
full of revenge, and of greater mischief full: This
was the property of all their generation: Heavens
blesse women from such husbands, men from such
a Prince, as *Herod* was: *sonne* a man suddenly
inflamed with anger; meditating nothing but war
and death upon every light suspicion of offence:
in swung

Yet was not he the chiefe Commander of the
State; but an underling deputie; or Lieutenant on-
ly: *Regunculus*; a vassall King: *Claudius Cesar* was
the chiefe Emperour of all Iudaea and the world
besides: *Herod* a contemptible man in comparison
of him; of an obscure fortune in *Caligulas* time;
cast into prison but a while agoe; and now his
bolts being newly knockt off, and the fury tost in-
to such honour, as you see, he swells & domineeres
over all; as if he were the supreme Governour
himselfe.

There is nothing more terrible then a Humble-
bee, if it could but get a sting. Set servants on
horseback once, they will quickly make their mai-
sters go on foot. A sporting feast it was among the
Thessalians and the Romans themselves at their
Saturnalian feasts, for the Masters once a yeare

to serve their men; and the Roman Matrons to
 wayte upon their maides; obeying each command
 as they did theirs the day before: *Macrobi. lib. 1. cap.*
7. 10. 11. Seneca. epist. 47. Whether a wanton, or a
 wiser order; to acknowledge fortunes chance, the
 charity of nature, or the change of times, I do not
 know: But sure I am, King *Solomon* speaks it in a
 serious crime, amongst the many vanities of this
 World, that he had seene this absurdity for one,
 Servants riding on horseback and Princes walking
 beneath on foot: *Eccles. 7. 10.* A vanity for slaves
 to be seene above their betters; those on horseback;
 these on foote: but an absurdity of vanities to see
 them higher in their owne imaginations, then
 they were upon the saddle: For he saw them not
 on Asles, or on mules as Princes of that Country
 rode; But on horses; the proudest, fiercest, swiftest
 executioner of state: to signifie their superstatly
 pride. And such this *Herad* was. For out of prison
 did he come to reigne: and therefore should have
 considered, saith *Solomon*, *Eccles. 4. 14.* that from
 his reigne he might returne to prison againe: God
 can emprison Kings, as easily as they can other
 men: and therefore *Herad* needed not have been so
 too too outragiously forward for a war.

Meanenesse of beginning, or breach of greater
 Fortune, if once it come unto the prison, or neere
 the pit; it should teach more gentlenesse to
 men and more obedience unto God: as it did
Manasseh in *2 Chron. 33. v. 12*: then God takes off
 their fetters, forgives their finnes, and will prolong
 their lives: But if they despise the punishment of
 God

God, remaine as obdurate as they were, sudden destruction shall seize upon the, saith *Iob* most prophetically in his 36. chap. v. 8:9. &c. as here on *Herod* most unexpectedly it did; because hee was *Συμμεμαχῶν* a man of a bloody and an hostile minde: upon every light occasion meditating a warre: a man so meanelly descended, and yet so highly ascended againe in his owne conceit. And such are usually more fierce then antient blood: *Asperius nihil est humilis, quam surgit in altum*: their ignorance makes them more savage then the rest: Or else their not partaking with the native blood: *cuncta ferit, dum cuncta timet; deservit in omnes, ut se posse potent*: as *Claudianus* goes on: he strikes at all, where ever he feares; and rages against all; that all may thinke him alone to be the mighty man: whereas, love is the best preserver of a State; feare is but a doubtfull band: *ac multos metuas oportet, quem metuant multi*: *Plat*: and he must needs feare many, whom so many feare: meekenesse becomes the start of honour best, so shall he be the sooner pittied and befriended if he fall: but unskilfull tyrants thinke pride and fiercenesse the onely two, can make them seeme to be egregious men: Besides these privitive there are many positive causes, why such as these may incline to vehement affections; especially arising from a meane estate; and yet made forgetfull from whence they did arise; For as courtest come affords the hardest crust; so courtest blood the most malignant choler: their unusuall dyet makes them insolently mad; their company much more: enraged with fuming

ming wines, and swolne venemously big with the flatteries of many men, having prospered in a cruelty or two. What dares not he now enterprise? *in supplex* he was highly displeased to the very point of death it selfe.

Foolish men succeeding well twice or thrice in the shedding of blood are presently drunke with everlasting hope; that they shall ever prosper in it to their dying day. *James* he beheaded, *Peter* emprisoned, executed his trayne-band; and faring well in that *in supplex* he was bloodily and hostily intended for any occasion that should next accrew. But wise men know Gods patience doth invite them to repentance or their greater fall: it was *Herods* imperfection to gather flesh, and take degrees in blood, yet never feare a fall; untill it was too late.

Some deputies are fiercer then supreme governors themselves, onely to demonstrate their officiousnesse of place: others to satisfie the vengeance of their spleene: King *David* would have *Abner* saved 2 Sam. 3. But *Joab* the Captaine of the Army would have him flaine: *Herod* did destroy the innocent young children which *Cæsar* the chiefe Emperor would not have done: and therefore thus reproacht him for it, whē he heard the newes: *Herod* thou art kinder to thy swine, then to thy sonne: Thou killst not them, because thou art a Jew, but children all; thou dost not spare thine owne; for feare of usurpation, whilst thou art alive.

The Divell brought our Saviour to the Temples

ples top; yet would not throw him downe: his owne Countrey men brought him to their steepest hill, and there they would have thrust him head-long downe: *Luke 4.v.19.* No fire would our Saviour have from heaven to destroy the Samaritans; but his Disciples would. *Luke 9.* as in the text: No warre would Cæsar have with them of Tyre; but his Lieutenant *Herod* hath a minde unto it: Whether in folly of too much officiousnesse, or in blood and covetisme, as more likely it was: what ever pretenses are, the cause is alwaies fowle; when under-officers are more fierce and bloody, then the supreme governours themselves.

But what ayleth this tempestuous wolfe, that speakes not a syllable lesse then death? thinkes not a thought inferiour to warre? A warre spends both the blood and treasure of a State: and therefore the State should be consulted with, before he enterprize a warre: *Ph. Com. lib. 10.* especially the chiefe Moderator of the State: Cæsar, the imputation will be yours; whatever your under-officers do offend: *Herod*, you may rule their treasure, but not their hearts; if thus you estrange them by unnecessary warres: your chronicles *Herod* can informe you well by King *Amasiah* and *Iosiah*s reigne, what maine dammages do still accompany such unnecessary warres.

Unluckie progresse then! For what? *Herod* coming downe to celebrate the Playes of Cæsars health, some cunning braines at Cæsarea have found meanes to accuse the Tyrians to him: what will you say, if *Blasius* himselfe suborned the men

that did accuse, & now the same become a suitor for their peace? I say that *Blasius* was too good a man to do so bad an act: but if he should; the cryme was *Herods* still: For as he is worse that doth infect his minde, then he that doth corrupt his blood: so it is his fault, that doth not looke to both: the greater crime wth greater care avoid: the height of dāger lyes in war: the height both of sin & of disgrace in blood: the angry waspes and bees are full of strings; the King of Bees, saith *Seneca*, hath none: *solus ipse rex aculeo caret*: No more should *Herod* have.

Or, what will you say, if *Herod* never meant, yet did pretend a warre: to uncrest the Tyrians pride, and so enrich himself? But the text sayes not, that he was *ὡς θυμολαχὴν* as a man intending warre; but *θυμολαχὴν* a man really meditating a warre indeed: and I say, both safety and honour it is for Kings to bee contented with their owne: to bee Kings over themselves as well as other men; that is truely to be a King indeed.

Or, if any man say, the warre was intended because tribute was not paid; that defence is false: for such their speedy petitioning of peace with cost; shewes either Tribute was not due from them, or if due, then it never was denyed.

Or what? if the Tyrians did receive *S. Peter* and his doctrine with triumphant joy, who so lately had displeased *Herod*, might he not therefore justly threaten them a warre? what if they did? so did the *Cæsareans* receive *S. Peter* too: why then should he meditate a warre against those, more then these? these under his Empire were, those not so:

so: if therefore against the Cæsareans he did not
 move a war for interteining of *S. Peters* faith; much
 lesse against the Tyrians ought it to be done: as
 learnedly *Zanchius* and *Lorinus* against *Baronius*
 prove: What Prince did ever move a warre against
 those that were not under his cōmand meerely &
 only for religion sake? for other things they may:
 but meerely and only for religion sake, *Lorinus* in
 his conscience thinks they may not. *Lor. de fide &
 Bello*. So thinke our Church; who never do destroy
 an heretick meerely for religion sake; but for some
 other additament of cause. No: no: their owne
 faire Chronicler *Iosephus*, who describes this very
 progresse of *Herod* to his death, reports no cause
 at all: and an unworthy warre it needs must be,
 that is not worthy of a cause. Nor do the Fathers
 give him any: but as *S. Chrysostome* sayes, because
 he was *ἰσχυρός* &c. ~~in~~ *facile irascens &
 vana glorie cupidus*: a vaine glorious man; proud
 and ambitious; of a fierce & overconfident mind;
 unsatiable both in wealth and honour: and where
 such natures be; if no other cause be found, it is
 reason enough to move a warre upon you, meere-
 ly because you are next neighbour to them: *si ob
 nullam aliam causam, tamen propter vicinitatem*: &
 the miserable condition of evill neighbourhood:
 it is the common infelicity of every age; that
 neighbours seldome doe agree: and the potenter
 they be, the greater still the fewd: because mighty
 men would ever dwell alone, saith *Esa. ch. 5. 3.* and
 being willing to fall out; though cause be wanting
 yet pretēse is easie to be found: 'tis il to neighbour

Zanche

next unto a covetous man; but worse to border next unto an ambitious Prince: for as covetous mē adde house to house; so tyrants realme to realme: no other kingdome is so great, but their appetite is as great, as it: still thirstingly extending their line over others though they have not so much as any iust colour of a warre: thats the tyrants case: never contented prudently to rule their owne; though that bee greater charge then well they can performe: be their own dominions never so large, yet the next territory would make a sweet addition to it: If *Herod* could but adde Tyre and Sidon to his kingdome of Judæa! for which hee is now *δυσμεχών* a man meditating of a war.

And is this thy meditation *Herod*? thou knowst the law; if a meane man remove the marke of his Neighbours Land; he shall bee accursed for it; much more a Prince if he, *Hosea* 5. 10. the World it selfe is transitory: why then do you not enlarge your vertues rather then your lands? in covering others goods, why will yee lose your owne? your owne good conscience, which ten thousand times more pretious is, then all the gold of Tyre: know then to be contented whensoever yee have enough: know then yee have enough whensoever yee are contented with it: though ye shed no blood, nor any combat wage; yet if you meditate or pretend a strife to procure conditions of advantage to your selves by ruine of other men, that neither did offend God nor you the Celestiall spirit will brand you for it, as he doth this *Herod* in the text; that he was *δυσμεχών* a man,

man intending war or blood or any thing to procure unlawfull conditions of advantage to himselfe.

And is this thy meditation still O *Herod*? and dost thou prosper in it, after such abundance of sanctified blood as thou hast shed? one would have thought, some thunderbolt might have dasht out thy braines, the earth have opened, and so the bloody wretch dropt downe at once, as Satan did, from heaven to hell, or that some potent enemy might have invaded well his land, and put him to the inglorious halter, or to the revengefull sword. But loe prosperity in conditions of gain and peace! The wicked in their seasons may have good successe, be free from troubles others doe receive *Psal.* 73. *Ier.* 12. Conjecture not the worst of holinesse, because unholy men doe prosper in the world: they have their heaven here: till suddenly the oracles of God take place; and then in a moment they tumble to the ground, ingloriously, as *Herod* did, consumed of wormes: proud wormes-meat that we are, threatning a finall destruction unto others when we our selves are the very next to be destroyed; Meteors, that blaze by night, and perish the next faire morning with the rising sunne; vaine glorious fury, boile on, boile on, your blood is not yet hot enough, is it? set your heart on fire then, the very wilde fire of revenge. But is this a royall passion fitting for a King? to be *δυσμεταχιν* upon every light occasion the fomite of a warre? the dismall issue shewes how vile it is with God: The wormes within a moneth encounter him to death:

Though just warres be necessary to repress bold sinnes, yet unjust are odious both to God and men: *Dij talem terris avertite pestem* : God in his good time take all such *Herods* away from troubling of quiet men.

So much of *Herod* and his passionate intention of a warre : now come to the people against whom : *the Tyrians and Sidonians* : of them and their actions : Then *Herod* was hostilely intended against the Tyrians and Sidonians.

Tyre and Sidon two ancient townes upon the Sirian sea, lay sixe Germane miles apart, not far from *Herods* jurisdiction, *Tyrus* the sonne of *Iaphet* built the one: and Sidon, *Hams* grandchild, did found the other, if Divines may be beleev'd : So that Tyre in likelihood might be the antienter : both mentioned *Gen. 10. ver. 2. and ver. 15.* But if heathens credit have, the Phœnicians built Sidon, then Tyre, and both before the Trojan warre : *Iustin. lib. 18. Curtius* sayes, *Agenor* built them both : No matter which were the antienter both famous townes of merchandise they were ; the Sidonians *Homer* celebrates for many-~~e~~ted, many-crafted, and cunning-crafted men : *πλουσιότατοι, πολυτέχνες, καὶ παντίχρηστοι*, and *Virgill* for the verses or the kindreds sake, *Sidonia Dido* : though *Iustin* say shee was born at Tyre : Famous Queene *Dido*, discontented at her husbands death, fled into Africk ; there built Carthage, and so renowned her sexe, as well as name, that once a woman gat the third part of the world, *Iustin. lib. 18. & lib. 2.* at Tyre was *Cad-*

was borne, that did build Thebes : and, for ought we know, our selves might come from Tyre ; at Tyre the art of navigation, and of making glasse ; the siderall science, and martiall discipline, with many other learned arts, their first invention had. The freedome and incomparable commodity of the sea gave them variety of fame and fortune too: their youth they did diffuse throughout all the world, and who but Tyre and Sidon, in all the Colonies of Africk and Europe did beare the name ? as *Iustin*, *Curcius*, *Plinij*, *Mela*, and others report at large.

But what need heathen authors ? the sacred text is full : and gives præcedency perpetually to Tyre : From Tyre did *David* and *Solomon* fetch their Cedar for sumptuous building of a Temple to the omnipotent God. 2 *Chran.* 2. 3. Tyre was the Mart and fare for all the world : Fine wheat and spices, Unicornes hornes and Elephants teeth; lead iron and tynne, they were no traffick with them : But silk and purple; silver gold and pearle; the sardius, topaze, and the diamond; the Chrysolite and the onix; the jasper sapphire and the emeraude, with every other pretions stone: their shops and garments were as rich below, as if they would compare with the pavement of the new Hierusalem above the starres : Read the 27. and 28 Chap. of *Ezekiel*, and wonder, whether ever there were a statelier City in the world ; then was this purple Tyre ; this golden Tyre, nay, that is not enough, but this crowning Tyre : Queene of the seas, nay goddess of the seas, whose merchants were princes and

and their chapmen the Nobles of the world. Thou great creator of new Princes, where, and when thou pleasest! Thou, whose very servants can susteine such losse of ponderous summes, without any sensible decay: as would make a Noble man of other Countreies shrink into his prime originall againe! As the Prophet *Esay* doth describe thine honour in termes as rich, as thou art proud, *Esay* 23. Thou that fearest Neptune more then God, or *Alexander* the great; hast thou not yet beene often enough destroyed? Once did *Nebuchadnezar* ruine all thy state: another time *Alexander* the great: Those Monarchs honoured thee in attempting such a prize: And had the Romane Monarch *Cæsar* been thy foe; thou hadst againe beene honoured here. But now tis *Herod* a vassall King. What is the cause between yee? or if not so; the pretense, what is it?

Monarchs and free Cities seldome doe agree, these to preserve and magnifie their owne, invite the neighbour subjects to like freedome with themselves: those to maintaine their ambition and their lust, strive to enslave the others like unto their owne: Embassadors, Agents and Merchants whosoever you be, that traffique into other common wealths, whose forme peradventure may differ from your owne; your licence is from God to preserve each other, in exchanging friendshippes, wealth, and wares: but no authority have you to destroy each others forme. The stately melancholy comes aswell from God, as doth the sanguine mirth: Monarchs as lawfull as free cities are, free cities

cities as legitimate as they : I speake for servants faith, that they be not *αλλοτριονύκτες* medlers in other Princely governments, where they have nothing to doe : Preserve your owne then; let others look to theirs, preserving is good, but over-magnifying ruines all, as Tyre and Sidon here were like to do: For which *Herod* was hostilely intended against the Tyrians and Sidonians.

The greater riches are the greater prey : by armes that cannot, by submission must defend themselves : Your riches, Tyre, and want of armes are your destruction now; unlesse you doe submit: it is better to want wealth then government of wealth: For which *Herod* was hostilely intended against the Tyrian and Sidonian Townes.

There is a truer God of Tyre then they themselves : their pride and covetousnesse, their falsehood in their wares; the true God of Tyre doth justly punish now, in suffering *Herod* to be *συμμαχόν* a denouncer of warre against the Tyrian and Sidonian pride.

Remember Tyre, you long agoe were given of God for your Idolatry to *Afers* tribe, *Iosh. 19.v.29.* your Idolatry doth still remaine, for which God suffers *Herod* now to threaten warre upon you.

Remember Tyre and Sidon, how that our Saviour Christ vouchsafed to come to you : *Mat. 15.* when never a Tyrian nor Sidonian would vouchsafe to come to him : but only a Syro-phenician, dwelling neere; whose daughter was so piteously perplexed with a devill. Now therefore hee hath delivered you into *Herods* hands, *Deus impios per*

impious punit, God punisheth sinners by sinners greater then themselves; the Idolatrous Israelites by more Idolatrous *Nebuchadnezer*: the proud mercileffe Tyrians by *Herod*, that was more mercileffe then they.

They that are prime in Gods favour, shall bee prime in punishment too; if they prove unthankfull unto God: the Tyrians have preheminance in both, and therefore in the method of Gods revenge, the warre is principally against the Tyrian towne; against the Tyrians and Sidonians and principally against the Tyrians *Herod* caries a most bloody minde.

Nay Tyre, you shall have judgement to a scruple now, you boasted that your chapmen were as rich as Noble men in other countreyes were: By what men sinne, they shall be punished by the same: by chapmen did you sinne, by chapmen shall you be punished; here is a chapman for you, but in a Nobler kinde; if ye will joyne all together to make a good reward, *Blastus* shall mediate your peace unto the King. So much of the Tyrians and Sidonians. Now of their action.

But they came all with one accord unto him.

But who acquaints them with the displeasure of the King? Likely some messenger did advertise them of the Kings desigue, some summons or some pretensive claime there was. A Kings wrath is like the roaring of a lyon, saith *Solomon. Prov. 19. 12.* Now a lyons roaring is but a proem to the devouring

ring of the next good prey he meets : and the wider he roares, the greater is the preparation of his stomach to devoure : So is the fury of a King. Inferiours therefore must not looke for much discussion of the cause, but presently appease the displeasure that's begunne : and therefore they came all with one accord unto him : They came, and they came all, and they came all with one accord unto him.

Unanimity is the Kingdomes wall and weale. Not like a heard of furious bulles that turne their heads one against another ; but like the musick of the Lute, where all the strings harmoniously agree: so come they now with one accord.

It seemes it was a popular estate ; and that the Citizens had all their voices in matters of so great a consequence, as was the consultation of peace and warre, such was the custome of *Aristotles* time, *Lib. 4. politic. cap. 14.* and here, some hundreds of yeares after that. They came with one accord.

And yet the cities came not all abroad, but men selected for the embassie of peace ; The whole Kingdome may be said to doe, whatsoever is done by eligible men.

Embassadors and agents are of antient right: and must be able to perswade or to discuss a cause, and they by their embassadors came with one accord and perswaded *Blastus*. They are come then, but not yet admitted into the presence of the King.

Kings live in greater state then Free Cities doe: there is no treating with them, unlesse some great Internuncio be made your friend: therefore they

perswade *Blastus*. Arch-Prophet *Nathan* himselfe of old did not enter into *Dauids* presence, untill some great attendant had preinformed the King: 1 *Kings* 1. 23. Nor here the Embassadors of Tyre (to preserve the ancient honor of the Jewes Court :) dare once presume without the mediation of *Blastus* to enter the presence of the King: But they came with one accord, and having perswaded *Blastus*, the Kings Chamberlaine, one of, or one over the Kings Bedchamber.

But who may this Blastus bee?

Βλῆστος in greeke, in Latin *Germen*, is a branch or yong twigge in our English tongue: it skills not greatly what the name, but what the nature and office of the man imports: his office was *ἐν τῷ κλισίῳ ὡς βλῆστος* either one of the Kings bedchamber, or one over the Kings bedchamber, either Provost over the whole chamber (as the Imperiall order is) or else one of the Chamber to his sacred person: it is uncertaine which, for *ἐν* in office will beare both in greek: But certaine it is, that he was very neare and very deare unto the King himselfe: some prime bedchamber man, at least, it may be of his secret Councell too: such as *Aristotle* calls *ἰσχυρίης* in the 2. of his *Polit.* and 5. chap. men surpassing others in qualities laudable, and fit for Courts: Some streine it to the Treasurer or Secretary of State, because they have alwayes free access to the presence of the King: but that cannot so properly be here, for they are neither of them

ἐν τῇ κατὰ οὐρανὸν neither directly over, nor directly of the Kings bedchamber; as here *Blastus* was: sayes my learned councell of interpreters upon the text:

Illustrious Princes have many noble servants, wise in the worlds esteeme, and gracious in their masters eyes: of this sort *Blastus* was. The matter they propound was faire, and advantageous to the King, as well as to themselves: So *Blastus* hee becomes the mediator of their peace.

But O noble *Blastus* I finde thee much accused: a Jury of interpreters have condēned thee for a corrupted man, I am ashamed to name them, there are so many of them: wel oyled with gifts thou undertakest the cause, they say, or else thou wouldst not speake a word. But which of the can prove it to be so? Why might not *Blastus*, being great in office, noble in dispositiō of nature, (as his very name imports) and prudently foreseeing, that the matter might be wel accorded both for the Kings purpose & the Tyrians future good, of his meere goodness, rather the of covetousness undertake the cause? Or if he had a large reward, yet should not their words be larger the his fee if he had a large reward; yet it is excusable, because the laborer is worthy of his hire: especially in so good a cause as peace! If he had a large reward; yet the more excusable it is because the Tyrians and Sidonians were very rich, & very well able to bestow it upon him: rapacious Merchants, and proud inhabitants of Tyre; long had their unrighteous riches audaciously offended God: yet *Blastus* doth take none, but what they doe most affectionately perswade him to accept: and

The Courtier justified against all his adversaries; English, Greek and Latin.

therefore still the more laudable it was; for they perswaded *Blastus* saith the text : *ἐνίσχυτες* and they perswading *Blastus* of the Kings Bed-Chamber.

Perswading.

So that he was neither pragmaticall nor corrupt : not pragmaticall ; to undertake the cause till he was perswaded to it: nor yet corrupt; to undertake it for any thing so much as for perswasion, when once he saw the goodnesse of the cause! and therefore to argue more strongly still from the plaine text it selfe; which is the end of all controverisie : if really and indeed *Blastus* had a large reward; yet ought not any living man to say it was so: because the Scripture useth a more mollifying phrase; and only saith; he was perswaded to it. The most sacred Spirit of the text thus teaching the rudenesse of the world not to defame a Court : (the derogation doth redound to the Prince himselfe :) but to ingratiate their manners with all candidnesse of speech; he sayes not, that they corrupted, but they perswaded *Blastus*. What then the very language of the holy Ghost names a meere perswasion, how dares the rudenesse or the envy of inferiour men call that very same thing corruption? *And they perswading Blastus.*

You know that honour may invite, justice may require, yea want of safety may necessitate a man to have a suite at Court: For woe to the oppressed if they might not have recourse unto their King! yet more then woe if their mediators be ignoble-minded men : Miserable is he, that dealeth with a

grype : twice miserable that with a propitious
foole: but thrice lamentable, that meets with both
in one: if such vices creepe into a Court, the Court
creeps out of honour by it: But God be thanked
here is no such cause of *Blastus* to complaine: in
Artaxerxes evill Court *Nehemiah* he was good: in
Ahashuerus evill Court *Mordecai* he was good: & in
Herods evill court why might not *Blastus* here be
good? Doth not our Saviour say? *Blessed are the
peace makers. Mat. 5.* thrice blessed then thou
Blastus art: thy feet more beautifull, then others
faces are; because thou bringest tidings of glad
peace: that by thee the Tyrians dare to move,
what by themselves they never durst to doe, con-
ditions of peace: *And perswading Blastus, who was
of the Kings Chamber, they desired peace.*

A friend at Court is worth a Kingdome at ones
neede; the Kingdome of Tyre and Sidon: and
more then that; he is worth the saving of ten thou-
sand soules: rivers of blood and most abhorred
death had likely been the end of all; if *Blastus* had
not interceded for them!

How much more good may Courtiers do then
men of meaner place; if they would imploy their
utmost power! The Tyrians, they had lost their
lives; and *Herod*, he had been the more condemned
if *Blastus* had not beene!

Blastus their friend; Patron both of their goods
and lives! by his breath now they live! *And
having perswaded Blastus, they desired peace.*

et tunc ipsi postulabant pacem. So much of their
mediator; now to the substance of their petitiō it
selfe; which was peace: *they desired peace.* Peace

Peace is the faire ornament both of Church and Common-wealth : peace is the lawfull profit of the whole World : peace the desirable pleasure both of man and beast : Therefore they desired peace.

The Tyrians in estate being very rich ; and in freedome, richer then estate ; might have beene richer in pride then in freedome ; and so have arrogantly replied, wee are unused to serve ; nor will wee now begin. But weighing well their suffrances of old ; they now desired peace.

Happy they whose former warres can make them at the last desirous of a peace, more happy they that can desire it without a war, *ἡρεντα* they desired it.

But by what meanes do they obtaine it ? Is the King so soon appeasable a man, as to grant it upō so small desire ? How small ? To pay submission is a dearer rent, then are ten thousand millions by the yeare : heroick spirits count it so ; though base do not : which maketh *Solomon* say, *Prov. 25.v. 15.* *A soft answer breaketh the bones* : so that as he, whose bones are broken cannot rise up to be revenged upon you : no more can he, whose minde is appeased with a soft answer : they both sit still ; as if they were equally well appayed. Renowned *Solomon* thou hast blest my wearie bones with sweetest sleepe by that sweet phrase of thine ; and taught us all great angers to appease by soft answers and submissive deeds. For they perswading *Blastus* did humbly desire peace ; & obtained it of a furious King. Thus their submission did prevaile something

thing; their mediator more; being in favour with the King: their time and place as much as both: for when they are in feasts and triumph are on foot, anger leaves boyling then: and so they tooke the King at Casarea; where playes were ordained to Casars honour, there *Herod* cloathed beyond himself, strove not to exceed the Nobles, but the very sun in richnes of attyre; as if owing more, more he would performe to Casars honour, then *Phabus* should himself: time and place do much facilitate a suite: there they prefer their petitiō & obtain their ends. Peradventure some other consideratiō was in the articles of peace: what? did they buy their peace, so some Interpreters cōceive: why not? undoubtedly *Asa*, *Ioas* & others by their publique treasure did redeeme their Kingdomes peace, 1. K. 15. 2 K. 12. So might the Tyriās here by summes of money, commodities of wares, or by other gratificatiōs intreat the peace: better lose a part then all; of honor, profit, or whatsoever else it be: their scituation so commodious was, that traffick would easily recover the charges of their peace: whereas expence of war might chance to ruine all: therefore they preferre an unjust peace before the justest warre: that could but pinch a while; but this for ever might undoe them all: we Merchants are thought they; & therefore we desire not to try our right by force of Armes: we live by free trading into every part: if warre begin, traffique will end with us; and so penury consume us all: for our borders are but narrow; our fields a barren soyle; great multitudes of people to be maintained by it; more
E then

then our selves are able to relieve; our corne and chiefe provision comes day by day from our neighbours Countrey, the Country of the Jewes; the jurisdiction under Cæsar is in *Herods* hand; if he in his displeasure shall proclaime a warre; nay if but forbid the exportation of corne alone; the famine will consume us all: and that is the maine reason we desire peace, because our Coutry is nourisht *and the Samaritans* by the Kings Countrey. Whether deservedly or no; we come not to dispute: *Herods* displeasure is incurr'd; & his offended countenance we cannot beare; for we live by alimony from him: that is the reason we desire peace, because our Coutry is nourished by the Kings Coutry. But wil the King hearkē to such terms, as those? for it is not out of love, but of necessity, that yee seek a peace: and such a peace how long wil it last, do yee think?

Each Kingdome hath something that another needs: The pearling pride of Tyrian ware may please *Herod* no lesse then *Herods* corne doth them. Besides, the time may come, that *Herod* may need their shipping, as much as they doe now his corne: moreover what one kingdome wants, that another by the law of nature is bounden to supply; or else neighbour Kingdomes would for ever be at wars: & *Herod* unlesse he be a devill unsatiabable in malice; having passed his royall word, will suffer the to enjoy their peace: however, they must take it *de bene esse*, if not *de mero esse*; because the greater part if not the whole country receive their alimony from the Kings country. And they perswading *Blastus* desired peace because their Country was nourished by the Kings Country!

Needs

Needs must they stoope, whose sinewes shrink for want of meat : famine makes stately men submit their proudest necks to Tyrāts feete: No man so strong, but famine will make weake : what the Grecian Captaine said of old, the Tyrian; they say here: against a man man may prevaile, but against nature no man can: and so they stoope.

It is justice, that without command they yeeld some retribution unto him, by whom they receive nourishment ; but if it be commanded once, it is justice with necessity then ; which is a stronger band : and that's the reason why they stoope, Because they are nourisht by the Kings Countrey ; and because they are commanded to stoope, or else they shall feele the power of *Herods* hand ; and know ; that they are nourished by the Kings Countrey.

So I have done with the historie of the Text; the conjecturall doctrines and the generall applications arising from it.

Now there are two speciall applications remaining concerning our owne Kingdome, our owne time, and our own persons too: the one a laudative; the other an instructive part.

The laudative is for thanksgiving unto GOD. Awake yee sleepeie Saints; yee mellow dust of Ancestors awake, you that on *Neginoth* and *Gitteth* doe excell; whose breasts have long been purified in hallowed earth; come all to *Dauids* quire; and let us sing lowd prayfes unto him; that gives us Kings; sweet Kings of peace; by whom your childrens children doe live and die in joyfull peace.

And you all you, the flower of English blood; that doe enjoy these fruits of peace : quails and manna in every field, nectar and ambrosia under every vine; the marrow of the land, and oile of seas, Neptune your foole, and Ceres your servant is, the gods of the heathen are become your slaves; whilest the God of gods is become your friend, and gives you Kings of peace, by whom you live and die in peace.

To the sacred temple then I say come all away, make up the Quire! higher and higher sing prayes unto God; untill he find himselfe well pleased with gentle thanks for such his more then gentle favor unto all, in giving Kings and times of peace.

And you sweet sister Church of Tyre and Sidon that doe border neere; whose land is nourisht partly by the Kings, keepe this day sacred with our selves, make up the Quire : higher and higher sing praises unto God until he find himself wel pleased with more then humble thanks for such his more then gentle favour to you all in giving you so gracious a neighbour King a King of peace.

No fuming *Herod*, no froward *Rehoboam* He, no *Συμμελὴς*, no war-braind man, but *Εἰρηνοποιός* a man, whose wisedome studies nothing more, then how he may make peace. As his Father was, so is hee; *Εἰρηνοποιός* a peace maker with all kingdomes round about, and why? But that every one may enjoy your owne sweet pleasurable peace at home. Were there a King of alchimy; the warres would eat him up, could all your braziers turne their pewter into gold, yet the warres would eat them up : nay were

all your faces as hard as adamant it selfe, yet the warres would bruise them to pieces like a potters vessell. Your rings and jewels, your silkes and amorous tokens, your chaines of gold and books of rare delight; nay your religion it selfe, and all would be made but a speedy prey unto the bloody foe. Now silver flocks of sheep, and smother herds of cattell, your generous horses and your palaces of State, troopes of revenues and curiosities of wares, your religion and the very love of God himselfe, they are all your owne, because yee enjoy Kings and times & mediators of your peace. Great is the blessing of peace amongst us, oh that our praises were as great as it! Wonder many doe, that of all nations we should enjoy such peace, wonder should I as well as they, if there were not an hereditary benediction in it: for of peaceable parents doe peaceable children proceed: as his father was so is he: a man of peace! nay a maker of peace! Doe we attribute it then altogether to the race? not so neither, but chieftly unto God, the giver both of the race and peace! a race may faile, but never God! Cease wee to wonder then, the God of peace doth love our land, and therefore blesseth us with Kings and times of peace, no *Δουλεύων* but *Επισυννοῦν* is our King. Let us in thankfulness live peaceably at home, love we our neighbours, as Christ the King of peace loved us, have peace with all men as much as in us lyes: not for the belly sake, as the Tyrians with King *Herod* had; but for our Saviours sake, who would wee should have peace with all. He is worse then *Herod* that

will not entertaine a peace, when faire conditions offer to him; he is worse then a Tyrian, that will not seeke for peace, when as the Kings displeasure is proclaimed against all that bring disturbance to the Church or State; and when as nor they nor we can long be nourisht without the pleasure of the King. For he is a King of peace, and thereby doth most justly intitle himselfe unto a kingdome greater then our owne, For the most Christian King is he, who imitateth most our Saviour Christ, who is the prince of peace. For so suffered he the tares among the wheat, till harvest come, the ripenesse of season that shall root out all. Yet if any offended have, there be many *Βασταῖς ἐν τῇ κατωτέρῳ* neare and deare unto the King, many gentle mediators, that will procure their peace.

Or if you will not render thanks to God, because you enjoy the blessing of such a King, or because your mediators are as good as *Blastus* was: yet render thanks, because your land more happy is, then was the Tyrian and Sidonian soile: You are not nourisht by other countries so much as they by you, they send to calk your ships, you feed their bowels with the finest wheat. Their silkes and stufes may please you well, but never nourish you so much as your owne warme native cloth can do; the enliving restaurative of decaying heat. Their fruits and spices please your tast, but wholesome iuycie meat engenders purer blood to nourish any body, then all their spices doe, and in such meate doth our Kingdome most copiously abound above them all; Therefore, render praise to God. For there

there the emphasis is, at nourishing, not at pleasing, your kingdome is pleased, but it is not nourisht by any other kingdome so much as by your owne. Therefore render thanks to God, and please your owne King, you are in better case then ever the Tyrians and Sidonians were. Some, if they durst, would say, what need this pleasing of him? Yes the power most justly is in him: Among the Romanes two of the ædiles might export their corne, as they thought fit; but with us the command is altogether in one mans hands, and so he may undoe a forreiner, and pleasure his owne without controule, whensoever he shall please. Wherefore seeing his providence hath given you good liberty to use, worthily and wisely do you enjoy your peace, least falling into the power of cruell men, with doubtfull sighes and groanes in vaine yee often doe desire the liberty you lost. But if with prudence and thanksgiving you receive the present peace, you doe invite the Lord to give you greater joy. Nor *Origens* sepulcher nor *Caracalla's* tombe, nor many a future monument beside had ever so famous been at Tyre; if thus they had not well preserved their peace. Wherefore give thanks for the Churches and the Kingdomes peace; they shall prosper that love them both.

So much of the Laudative. The Instructive shall conclude.

Though your Country be nourisht by no other earthly princes land, yet by the King of heavens country it is, take heed then how ye displease that King, the King of heaven and earth, the King of
Kings

kings and God of gods, the super-supreme commander of all things, for by his countrey wee are nourisht every one : as how ? or why ? Heaven and earth are all his countrey, the sea, and all to blast, to blight, to burne, to drowne, or how hee please. But how should wee displease him then ? or who knowes that he is displeased ? O the question ! The plague continues blew amongst us, the famine hath begun to whet her hungrie teeth, the Cataracts of heaven are let loose : drie *aries* into watry *pisces* changed, the ransome of a King into the subjects ruine, for military *March* is made a standing poole : All these are more then signes that the King of kings is highly displeased with us, and doe you aske then who knowes that he is displeased with us ? or what the cause is, that hee is displeased, doe you aske ? When as our sinnes so superabundant are, what marvell if he drowne your corne with immoderate showres in the field to punish those that drowne their braines with immoderate drinking in the house ? What marvell if he suffer wheat to be miscaried at sea, to punish those by land that misemploy their wheate ? What wonder if he destroy all nourishment of corne, rather then it should nourish a company of vagrant impes, that nothing but travell from signe to sign, and never scarce received the Sacrament in all their lives ? What wonder if he raise the price of corne to punish those that raise the price of rents and wares ? In summe, what marvell if our corne faile us, when wee faile God in the good employment of our corne ? Among a thousand of those miscre-

ants

ants scarce one will speak twelve syllables of grace in thankes to God for the greatest meale or other plenty that ever he received; but sweare, forswear, curse, steale, riot, and domineere under every baser signe, as if they were the onlie men, by whom the King and kingdome did subsist, whereas indeed they are a dishonor to the King, confusion to the kingdom, the off-scowring both of men & beasts, and the very scumme of all the land. I feare there are some thousands of those Ægyptian beggars that never were baptized. So that drunkenesse, gluttony, fraud, covetisme, the unworthy receiving, or not receiving of the Sacraments, and a million more are all in cause, why God denies this fruitfull alimonie, which formerlie he gave. And doe we then aske what is the cause? when as our sinnes so superabundant are. Beleeve not me, but *S. Basil*, and the word of God it selfe. *Dent. 28. 23. Basil, Hom. 7. 10: 1.* The heavens are turned to brasce, because our foreheads are; and the earth to iron, because our selves are iron-hearted both toward God & man: There is no purenesse in the heavens, because there is no purenesse in our lives; in the cloudes we walk, and in the cloudes we speake, by darknesse of cariage and by mistinesse of words men doe obscure the very elements of Justice, as the cloudes doe them, by non-baptising water is the seed of the unbaptised most justly deprived of harvest feed: The nature of their sinnes hath changed the very nature of the yeare.: The burthen of sinnes hath taken the burthen of sheaves away: last yeare the windinesse of faith and lightnesse.

nesse of religion hath made a light harvest amongst
 us, and this yeare as if the cloudes were conjured
 all together to do a mischief to us, what a deluge
 have they threatned us of late. And how shall we
 appease this hungry anger of our God? saith zea-
 lous Saint *Basil* in the forecited place. You know
 what will offend him, well enough, and what will
 please him too, yee know: Will any wise man
 then provoke a Princes wrath? decline it rather
 he should, as mariners doe a storme. *Procul à love
 & fulminibus* live farre from offending Jupiter, or
 else he wil thunderbolt you unto death: how much
 farther then from provoking the God of *Jupiter*?
 will any man digge for wilde fire with a sword?
 the word is too light, will any man digge for hell-
 fire by such an high provoking of his God? If not,
 then leave all well knowne, rude, notorious finnes.
 Did the Idolatrous dedicat a part to forrein Saints
 did the drunkard to his folly, the wanton to his
 lust, the witches to the Devill himselfe give the
 dedication of the last yeares corne? therefore this
 yeare they shall have none to cate themselves, un-
 lesse they leave these provocations, and dedicate
 all to God, to grace, and vertuous actions of the
 State; God will consume both the corne and them.
 Curse nothing either of your owne or others, least
 God bring a curse upon you and the whole land
 for it. Blot out the names of greivous usurers out
 of your townes: the earth shall yeeld you the grea-
 ter usurie of corne. Drunkards, theeves, oppres-
 sors, be they never so great, let them be of small e-
 stimation with you; poore widowers, fatherlesse, or
 what-

whatsoever else, let them be of small or no reputation, unlesse they be godlie poore: especially the Egyptian troopes of unbaptized vagrants, that are borne, no man knowes where. Poore soules, how might they live in happinesse againe, if corne were but as cheape as once it was ! But they offer scorne and abuse both to God and man, so soone as ever things are cheape, nay to this very houre they boast, that they can make bread of beanes, of acornes, nay of knots of strawes rather then they will starve. O miserable ! what if they can ? will they therefore provoke the Lord ? can they make bread of iron or drink of brasse ? If not, be still then and know, that the God of Scripture will be true, and if you still proceed to challenge him by such epidemicall finnes, as hitherto yee have, he will turne your heavens to iron & your earth to brasse: *Deut. 28. 23.* And as soon shall *Dives* make *Lazarus* bring him water to coole his tongue in hell, as you shall make drinke enough of brasse to quench your dropsey thirst.

Yee Nobles and rich men of the land; if poore men will not reclaime themselves; yet doe yee arise and goe to God for peace ! You are all nourisht by the King of heavens country, aswell as they; nay more then they, by how much more you doe enjoy : But you think you have not so much need, as they ! yes; I will shew you how ! the curse will light on you, though they unworthy be: for with greater freedome might you eat; if plenty were on all: but now not so, the want of others redounds as sinne to you: as *Lazarus* to *Dives* did:

Besides consider well, how honourable a blessing to your Kingdome it were, to live in peace with God; and plenty among all: how dangerous if otherwise ! Famine, of all humane calamities the chiefe, doth mischief that, which swords and shipping could never spoile ; and though your enemies seeme to sleepe a while, as *Herod* did conceale his lurking spleen, till famine had circmvented them of Tyre ; but when dearenesse of corne arose, then arose his wrath; and what by sea he never durst, by famine now he dares to doe in threatning them a warre: so will your enemies do to you, thereaten and conquer too; if the King of heaven withdraw his nourishing hand: Tis not the poore, but rich mens goods they seeke ! and rich and poore and all must yeeld, when famine comes: Publique necessity hath no law, but to the Lawgivers mercy onely must it sue for conditions of peace because your Countrey is in all things nourisht by the King of heavens countrey.

Rich and poore ; unlesse wee be foolishher then the Tyrians were, with feathered and solicitous speed should we this day procure our peace from God, they theirs from *Herod* but a mortall man, because their country was nourisht by *Herods* countrey : and is not ours much more by Gods ? nor can we any way endure his offended ire ! blast us by warre, blast us by famine, by spungie clouds and by tempestuous haile, by scorching summers and snowie winters hee may empoverish us how and when he please, though warre do not arise, yet if he do but with-hold his nourishing hand, within

within a yeare or two wee shall be utterlie undone; because our Countrie in everie thing is nourisht by the King of Heavens Countrie: therefore by all the meanes of Christendome let us sollicite our peace with Him, the King of Kings and God of Gods: Sea, Land, Aire, Waters, Windes, Starres, Angels good and bad are all at his command: submit to him, as the Tyrians to King *Herod* did: confesse he hath beene more gracious to us, then ever wee to him, be heartily sorrowfull for everie transgression that is past, fast and lament for offending him, that fasted fortie daies for you: and when you fast, give a charitable part of that you spare unto the poore; least otherwise it bee thought you fast to save charges more then save your soules: henceforward drinke for strength and not for wantonnesse, for hunger eat, and not for lust: correct the rudenesse both of your owne and others sinnes: in everie thing give thanks to God, performe him daylie service for whatsoever you enjoy: blesse everie thing yee do converse withall: live sweeter, newer, fresher in graces, then the spring it selfe in flowers is: suppose God be displeased more then *Herod* was, he wil be easier pleased too: joyne wee all with one accord, as here the Tyrians did: go all to *Blastus*; make him the mediator of our peace: *If any man have sinned we have an advocate with the Father* saith *S. Iohn*: Wee have a *Blastus*, saith *Esay*; *germen de radice Iesse*: a branch of the root of *Jesse*: ὁ βλαστός ὁ κλωνὶς a Lordlie *Blastus* indeed: Mediator both for Church and Common wealth, there is one neare and deare enough

unto the King of Heaven himselfe : who is gone before to make our peace, to prepare our severall mansions, and gently to usher us into the presence Chamber of the great King, even Jesus Christ the righteous, and he is the propitiation for all our sinnes: goe all with one accord to him: the prayers of a Kingdome shall be sooner heard, then of a single man : beseech him humbly to mediate all your peace : tis all but one ; the forgivenesse of sinnes : You therefore for me, and I for you, and each and all for one another make supplication unto him; so to pacifie his fathers ire, so to enwise and envertue us all with future grace, that wee never may offend him or his Father any more ; because our Kingdome is nourished in every particular by the King of Heavens Country.

*To the same God the Father, and
his only Sonne Iesus Christ, and
to the holy Ghost bee all
honor & glory world
without end.*

Amen.



FINIS.

